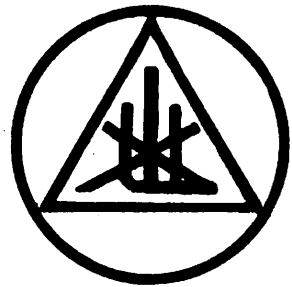


the Beacon



July 1962

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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EDUCATION FOR LIVING

IT is well recognised that a condition of crisis results from a breaking down of values, the values by which we live, and choose and determine the future. At the end of an age crystallisation attacks the outmoded forms of a civilisation, and a period of crumbling decay distorts and confuses all issues. During this period there is opportunity for intelligent evaluation to distinguish between the good to be preserved and the useless to be discarded.

One outstanding new recognition increasingly forced upon us, reveals that past values for living, good as they were during a period of vast growth and development in the use of the physical and material resources of the world, have now become too heavily loaded with materialism, producing an imbalance which must be corrected as we move towards the new conditions of a better future.

Selfish materialism — the mis-applied science of 'things' — holds us fast by the feet; the vision of a new and better way of life for all mankind beckons us forward. And the resulting conflict produces a tension which periodically assumes dangerous proportions.

How do we burst the shackles of the past and learn to materialise the new vision for the future? Possibly the first liberated step will follow the clear definition and acceptance of a scale of values orientated to the needs of a shared future and to the well-being of all humanity. The clear fact of one humanity and one world requires educational, cultural, economic and political planning which is geared to *interdependence*, transcending the separative aspects it now observes. A world at peace is the result of an established relationship and communication between peoples and nations.

To enable this concept of right relationship to grow and become factual in *practice*, educational measures are necessary in all

fields, on all fronts, and from the earliest age. Children can be impressed throughout their school life with the principle of right human relations and mutual responsibility. Human *rights* can only be observed as men accept the fact of their *responsibility* for one another.

For these values to be accepted and practised by our growing children, however, they must be taught not only in theory, but by example. Hence the realisation by modern educators of the need for 'education for living', among all age groups in all walks of life. Teacher education is, therefore, of fundamental importance.

Any group or organisation concerned with civic or social welfare, or development work in any part of the world, is brought face to face with educational needs in any new project or programme of work. The United Nations through its many agencies, meets a local problem of education no matter to what end the immediate project may be directed. The Social Commission, for instance, with work and programmes in process all over the world, finds that adult education is an integral part of community development anywhere in the world; largely because present day adults have not been educated to interactive responsibility and to shared group effort.

One of the most encouraging facts presently emerging is the growing demand from young people themselves for a broader and more inclusive form of education. They want to understand the world in which they live, and they want to communicate with the peoples of the world whom they regard as inherently equal. Those schools, colleges and universities which now include education for world citizenship, find the results infinitely rewarding.

From these broadly visioned students new and creative ideas will grow in influence, as the prepared soil fructifies the seed. For

example, a group of students at the University of Michigan have themselves, on their own initiative, organised an 'Association for Commitment to World Responsibility' (ACWR). This Association has prepared a plan and proposal for the establishment of a United Nations University, which is far-visioned in its conception and practical in its application. The functions of such a United Nations University are stated in the proposal to be (a) research, (b) teaching, (c) service. Is this not the equivalent to the three models of training recommended to the new age disciple — meditation, study and service?

This student group project is endorsed by many faculty members of the University of Michigan, and should move on towards

implementation. A third draft report has just been published by the ACWR (Student Activities Building, University of Michigan Ann Arbor, Michigan) which is available on request.

The seed of the future is already germinating in the turmoil of the present. It can be nurtured by those whose vision and spiritual orientation permit the 'tide of the new life' to flow through them. Not only must we prepare our children to make a *life*, not merely a *living*, but we can stimulate and encourage human emergence into the light of a new and serene era, as we ourselves exemplify love and inclusiveness, and practise the principle of right human relations.

Revolution and Religion

by Dr Samuel H. Miller

Dean of Harvard Divinity School

ONLY one kind of religion counts today, and that is the kind which is radical enough to engage in this world's basic troubles. If it cannot do that, then it can do nothing which merits our concern or the world's respect. Religion which is interested only in itself, in its prestige and success, in its institutions and ecclesiastical niceties, is worse than vanity. Religion reveals itself in struggling to reveal the meaning of the world.

In the records of the trial of Joan of Arc there is a moving passage in which she addresses her judges. In all boldness she answered the bishop questioning her: 'You say that you are my judge. Take good care of what you do, for in truth I am sent by God, and you are putting yourself in great danger'. It does not require much manipulation to turn this incident to our situation. If we think ourselves sitting in judgement on the world, a very favourite posture of the church and clergy, by the way, we had better take warning. The world may be sent by God, and unless we deal with it seriously and humbly we may indeed be in great danger.

But honest men do not want easy answers, trumped-up panaceas, peace of mind at any price. They have a world on their hands, burgeoning with unprecedented power, frightened by its own momentum, haunted by something that it lost a long time ago.

It needs help, but not condescension. It needs men bold, but modest, who will put a shoulder under the darkness of a world where God is lost, under lives where the pain of wanting to believe is enough to break your heart; under the vast compassion of the lost, whose last hope and trust is to be true to their fellowmen in an agony whose meaning they cannot divine.

It has its hunger, terrible and ineluctable; it will not be satisfied with 'cheap grace' or specious sentiments or pious respectability. It has doubts, shame, pride, embarrassment and dread, and it finds it hard to be honest, because we ourselves are not often honest.

The world is sent by God, and we, ministers of his grace, are in great danger.

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Evil and Karma

by A. J. Rydholm

If man would learn the lessons of Karma and would apply them intelligently, he would set in motion forces which could impel him from the present chaos towards the light of selfless divine harmony.

A searching look at what is called evil would reveal how relative the concept frequently is. What is regarded as evil on one side may be held up as virtuous on the other. When controversies arise and the emotions take over most of us are inclined to see wrong only in the opposite camp. The hero and villain concept is deeply ingrained in all of mankind's lore, literature and thinking. In politics and in war, opposing factions and nations are most generally convinced that theirs respectively is the righteous cause.

Human conduct and human relations are a most important factor in the planet's evolution, not only from the human standpoint, but from that of the other kingdoms as well. What happens in a remote village on one side of the world can drastically affect the conditions of life in an equally remote area on the other side of the same world. When man begins to see himself as an intrinsic, unseverable part of the planet, and the planet as a great living being, as a body in which all other lives are necessary and supporting units or cells, he begins to lose his sense of isolation. By accepting the interdependencies of all forms of life on the planet as factual, his present concentration on serving the self will logically give way to serving the whole, which will then reflect in the self in a way that makes for true spiritual growth.

Believing that nature moves under the laws of just deserts and aims at balance and co-operation in all things, we might re-evaluate the evolutionary motions which now seem to threaten us. What is their purpose? Surely not to inflict undeserved suffering and privation. We receive only what we have earned for ourselves, both the good and the not so good, and what provides us with the best opportunity

for spiritual progress, despite surface appearances which may seem to belie this truth, when a situation is viewed from too shallow and too short a range. Trust the soul to have arranged the life pattern for the best fundamental interests of the larger divine self which also encompasses that fragment of itself, its vehicle of expression, this vehicle being the man as we know him. While the narrow view has produced a tendency among large sections of the world population to question the divine immanence in life and nature, this very questioning is part of the breaking up of the old crystallised patterns of belief and thinking. The rapidly expanding reasoning intelligence of mankind can no longer accept the old standards. But a more enlightened substitute is not always quickly found. Agnosticism, even atheism, may for a time take its place. Yet the search for new light is on beneath the outer uncertainty and illusion. This may run its dark, sometimes agonising, course until a new sensitivity clicks into focus and enlightenment dawns. This uncertain transition period is what humanity is passing through at this critical time.

Necessity of Karma

Karma does not punish transgression merely for the sake of punishment, even while outwardly that assumption often appears to have validity. Karma establishes relationships, and is the law which balances and harmonises these under the universal adjustment mechanism relating to all causes and effects. Without it the universe would fall into utter chaos, instead of being clearly an enormously well-managed and regulated enterprise. Karma works out as the law-shower as far as human-

ity is concerned. It is therefore up to mankind to discover just what lessons are implied in any so-called karmic situation or pattern; then to set in motion ethical forces which can deflect the straight line running from a cause to its consequence. This can soften the karmic effect which, otherwise, would run its full lawful, possibly painful, course. Once a lesson has been thoroughly learned, accepted and adequately acted upon, the debt is paid, and the karmic stream involved comes to an end. If karma can be viewed primarily as a benevolent teacher instead of, as seems so prevalent, as a punitive agent moving fatalistically to an inevitable culmination of its course, much confusion and suffering may be eliminated.

So, instead of waiting for karma to strike head-on, man can, as a creative being and by using the same energy which moves the karmic stream, mould its course considerably. He can bring about his own well-being instead of allowing nature to do it slowly by repeated stabs, stings and pains whenever he veers off into unwholesome tangents. But to wield the energies which also wield his karma, to halt bad karma by self-initiated counter-action of good karmic causes, he must bring his intelligence and scientific understanding of its manner of operation to bear. He must primarily work on his character as the expression of a pure heart. Purity of motivation, returning constructive intelligent love for hate, even to one's enemies, as Christ taught, with enlightened and understanding forgiveness for the weaknesses in others, with sincere goodwill toward not only those whom we love emotionally and sentimentally, which is always easy, but, more importantly, towards those who clash with us and seem to hurt us outwardly. No one can really hurt us, except ourselves.

Science has now made it possible for a universal lesson to reach all men at this time. It points to a collective, non-emotional, selfless appreciation of our world difficulty. A fair estimate of what is intended can be arrived at by a dispassionate examination of what it is specifically that is threatened today and what we are, at the same time, trying rather desperately and blindly to hang on to. From the collective human standpoint, where does the karmic shaft point? What is the lesson it carries?

Quite clearly what is threatened is the old order of materialism as a way of life, and as a hope for happiness and salvation. Mankind's principal concern in large part is with its material well-being to the virtual exclusion of any kind of deeper insight into life's meaning. The great majority live on the surface of life's material currents and vicissitudes, quite unaware of the satisfying depths of consciousness available on the inner spiritual planes of man's and the planet's constitution. Effects are met with effects, the deeper causes are ignored.

Freedom of the Western World

In the western part of the world generally we have the democratic free enterprise system of society, under which the dynamic qualities of men have had free rein for unhindered expression on a large scale for several centuries. The world cannot afford to lose this important evolutionary gain. This freedom was limited only by the inherent talent and drive of the individual, particularly during this century, in promoting his interests and desires as he saw them, although chiefly as these were made to benefit him personally and those close to him and, secondarily, as they contributed to his country's power and prestige. Men's creative technological genius and organisational talents were released. The industrialisation of the means of production, distribution, communication and travel made life more agreeable for larger numbers than had ever before been possible. Empire building in industry, in the cultivation of land, in the mining of raw materials and in international colonial affairs, was the most spectacular result. On this mundane level freedom of endeavour and the cultivation of self-reliance received a thorough work-out. It exercised certain important factors and mental qualities in man's composite constitution, whether his efforts made it possible for him to live in a mansion or only in a hall-bedroom. A climax along this line of development, however, has now been reached.

In large sections of the East we see a system at present dictated and forcibly controlled by the government, with suppression of the individual citizen's freedom, incentive and initiative. These nations are referred to as communistic. And there is persuasive power in that word. Yet Communism appears to be

a misnomer when applied to them at this time. In the strictly limited sense of having equalised the status of personal wealth and class, or attempted to, the term may apply. But in practice and national expression they are totalitarian or authoritarian on sociological, educational, economic and nationalistic levels, rather than genuinely communistic. Their inherent dynamism has once more been arrogated by a small governing class of powerful and ambitious individuals under the supreme will of one man. A new aristocracy has replaced the old. The new privileged class has made the most of it in true age-old human fashion, though the professed auspices are new, yet warped at this time.

Modifications have now been forced on both sides by a variety of circumstances, by wars, and by climactic developments in science. A good deal of what is called socialism has crept into the western way of life. Some expression of personal initiative is being allowed to soften the earlier unbending brute-force of despotism in a country such as Russia where public opinion is slowly becoming a factor now beginning to be taken into account. This is due to the important fact that the people are awakening through education. They are beginning to read and to think for themselves and are, as a consequence, beginning to demand to be heard.

The archetypal design for regulating human society and government draws on the good in all systems tried by mankind. None of them are bad until they are misused. While totalitarianism, of left, right or any other persuasion, is mankind's worst enemy because it thwarts the individual's god-given right to exercise his free-will for the unfolding of his potentialities, the type of self-centredly pursued and materialistically visioned freedom in the democracies is also a misapplication of archetypal intent. A good monarchy has value and can give cohesion to national character. So can judicious socialism if it does not destroy incentive to work and the self-reliance factor. True, intelligent, rightly understood and practised Communism comes near to the Christ principle as a basis for human relations.

All Men not Equally Evolved

So, while no one system of government and society is as yet ideal, all can make valuable

contributions to the ideal form. All men, being created equal, are not equally evolved. Plato considered this, and his promulgation of a democratic society involved the need of strong authoritative leadership by the best motivated and wisest, yet not necessarily agreeing, but open minds, elected with the consent of all the people in enlightened recognition of the different qualities and capacities in men. Right leadership and constructive obedience to law, human and divine, and to wise counsel as an incentive to self-improvement, are the principles which make for harmony in human relations. License to do as everyone pleases, without self-discipline and without much concern for others, is not the true meaning of the democratic system. Without a strong sense of responsibility to the whole a democracy cannot endure, because the pursuit of personal advantage and gain is set above all other values.

Totalitarianism is not a system. It is the despotic method or process by which any of the systems have been so frequently imposed, throughout human history, on an unwilling, ignorant or helpless majority. At this particular time what goes under the term Communism is being so applied. But the desire for domination is still diffused throughout the entire human organism. The imposition of the will of one individual or a group on other individuals or groups in the fields of politics, education, in entertainment, religion, and in the family, is still a powerful urge. But it is this that must give way to the spirit of genuine and constructive co-operation, yet in appreciation of the differences in men. There will be differences for a long time to come, indeed forever. Yet all have their purposeful, graded places in the total structure of mankind, imposing duties and responsibilities commensurate with the point in evolution. These duties and responsibilities must be met if the fourth kingdom is to function in a way that will make possible the union of the fourth and fifth kingdoms, and the re-appearance of Christ.

A re-dedication, a re-direction of the capacities and faculties developed particularly in the free parts of the world, into broader channels of expression and use, of a more selfless, more inclusive nature, on non-material levels where character is built, is clearly indicated as the

next step in evolution. The vision, however, is blurred and all that is visible to the average man is the creeping collapse of the old order. Seeing no clear purpose and no potentially superior order ahead as yet, he clings tenaciously to the old vision of material well-being as the end goal of life which was hard won but has now reached a considerable measure of prosperity for millions in the West. He should not rest on his laurels, if laurels they are, but he should appreciate his good fortune and use it as a base for spiritual development. His vantage point on the evolutionary ladder is now most ideal for contacting soul and spirit, his higher self, thereby allowing totally new and less illusion-bound realisations to guide his life and his affairs.

Cycle of Colonialism Ended

With increased general prosperity, the self-reliant frontier spirit, and the exercise of free endeavour, which fired this cycle of dynamic development during the last few hundred years, have considerably abated in favour of a striving for economic security above all else. The physical frontiers on earth have been conquered. The conquerors have been pushed back to their home territories as the cycle of colonialism has ended, after having left their impress on all corners of the globe. All horizontal roads are jammed with exploding and awakening populations. On the horizontal plane of life on earth, men and nations are, however, continuing to stab at one another, seeking openings in the crowded world-field for physical and ideological expansion, for the assertion of the self over neighbours, yet finding themselves blocked everywhere. They are exhausting themselves, taking repeated new breaths for more stabs, competing violently in blind disregard of nature's subtle prompting. The saying 'if you can't beat them join them' seems peculiarly apropos at this juncture of mankind's outwardly fruitless striving. Actually, men are trying to do this very thing. Actually, mankind is responding in this regard to intuitional impression, quite unconsciously as to the source of the ideating stimulation in most instances. Yet the initial attempts to follow this divine inspiration are still grossly coloured by emotion and self-interest, in East and West. They produce the present distorted, one-sided, fanatical con-

victions among both foes and friends. But these are essentially growing pains, rather than disease symptoms. On the surface and on psychological or astral levels, to which the minds are still enslaved — rather than the reverse — neuroses develop, or more severe psychoses. These, because of our ignorance as to their true nature and causation, result in and range from the many forms of delinquency to the more dignified and respected heart conditions.

The only way open to mankind now is to unite all its efforts, talents and capacities, and to move along vertical lines. Horizontally, in the absence of effective co-operation, it is courting disaster. Our space exploration projects are a symbol on the objective level of this inner urge to move vertically. Man's ambitious drive to conquer the air and the ether is his response, on material-physical levels, to vertical prompting. It should come to be realised, however, that true vertical progress is into the subjective or soul realm of life where the results can be really unlimited and enormously rewarding. Not seeing the door leading out of our material prison, we send men into space along with their prison walls. We enclose them in capsules of fantastic design. But the real inner man needs no such protective, fascinating and expensive toys, devices and gadgets. All mankind needs to do is to switch to the uncrowded spiritual highway leading to the lofty new frontiers which we are now meant to conquer. But in our kind of evolution man must discover the way himself. It has been shown to exist, and it has been broadly publicised during the last one hundred years. It has been there always, but seen and travelled only by the very few lonely and discerning ones in the past. But now millions are ready, and thousands are beginning dimly to perceive the silver band stretching over the physical horizon of life to the spiritual world of divine consciousness.

Fully Unfolded Man

Man will discover that this divine consciousness is no further away than his own deeper self. He can contact it there, and through it what to him are vast cosmic realms. In the realm where the space and time dimensions are no longer limitations, the true man abiding at the centre of his own being — when

fully unfolded — knows no distances and no material hindrances. He is at once himself there and one with the whole. He can range over much, viewed from the human standpoint, of the whole, at will. But his will then will no longer spring from his emotional nature of self-centred desire and concern, which is really the part of him which straps him down, hampers his freedom, and enforces his isolation. His motivation will be pure love and pure wisdom of a divine order, expressed in selfless service. These words have lost some of their depth of meaning through much repetition, yet better substitutes are difficult to find in our western languages.

Graphically put, if man's peculiar talents and motivation should be useful on, say, Venus, he need not lobby in the congresses of the world for financial appropriations to build him a space vehicle and a space suit with which to travel clumsily and, no doubt, groaningly, to Venus; assuming that he should be allowed to reach his goal physically which may be subject to great doubt. Man is not the only intelligent being having a say in these matters, even though he has absolute freedom to follow his creative and inventive genius along the chosen lines. This valuable scientific training, when joined to moral responsibility, will inevitably lead him to the discovery of his real self, and of the enormous power and potentiality locked up within him, of a kind he little dreams of. Eventually

this real self, his fully awakened and activated divine consciousness, divested of its physical trappings, including the physical brain, can get there in a flash of mental willing. He need not then worry about the chemistry of the atmosphere on that or any other planet, as he carries with him neither his own nor artificial lungs. What happens to his precious physical body, his lungs and his clever brain, left behind? The elements will claim them, or he may re-claim them easily, should his drive to serve mankind bring him back here.

But this takes us very far ahead of ourselves, as we are presently constituted. Yet such will be man's mastery over the subjective forces of nature, planetary and solar, when he reaches divine stature. The highway to that lofty state of being is now open to mankind and discernible. The ribbon to initiation has been cut, and the maps charting the way are now found on many bookshelves. All the baggage required for the journey is our minds expanded and discriminating, our hearts purified, and our wills to make use of these in truly universalised selfless service. Our higher, or spiritual, triad, rather than the lower quaternary, will then activate, direct and rule our total septenary being with wisdom, and in complete selfless harmony with all that is termed divine. A god will have been born or, rather, released out of the darkness of matter into the brilliant light and dimension of spirit by his own effort, a god truly self-made.

There are many types of atoms, constituting the 'world substance'; each can release its own type of force; this is one of the secrets which the new age will in time reveal, but a good and sound beginning has been made. I would call your attention to the words 'the liberation of energy'. It is liberation which is the keynote of the new era, just as it has been the keynote of the spiritually orientated aspirant. This liberation has started by the release of an aspect of matter and the freeing of some of the soul forces within the atom. This has been, for matter itself, a great and potent initiation, paralleling those initiations which liberate or release the souls of men.

In this process of planetary initiation, humanity has carried its work as the world saviour down into the world of substance, and has affected those primary units of life of which all forms are made.

FROM THE EXTERNALIZATION OF THE HIERARCHY

Humanism in Evolution

by Gail Grant

Part 3 - Esoteric Humanism

How can one best define an 'Esoteric Humanist'? Could it be as 'one who has acquired human Being'?

HUMANISTS throughout history have been members of an intellectual community, sometimes working in informal groups, sometimes as solitaries, sometimes in well-defined societies; the thing that united them subjectively was an attitude to their fellowmen. They were usually analysing, positive, liberating people, usually clashing with the established, the conformists, the authoritarians. They stripped away the gloss from ancient apostasies that distorted the fundamentals of human evolution and replaced them with false substitutes designed for private profit and appropriated power. In their place the humanists blazed trails to the sources of truth and enlightenment that the many could travel by self-effort. Humanist movements went as far as they could go with the intellectualism and scholarship and talents of the period in which each new humanism emerged.

In each crucial period of human history there is always a vanguard whose faculties reach just beyond the common rationality of their times. Today the general level of intellectual capacity is the highest in human history. Free and compulsory education in the modern nations has produced a great pool of literacy from which many more can achieve advanced training in every field. The people of the underdeveloped areas of the world who, in the slave-trading and slave-owning 19th century, were regarded as scarcely human and ineducable, have today not only invaded the institutions of higher learning all over the world, but have stunned the complacent with their hunger for education and the capacity to contribute to the enlightenment of their fellows. Some of them bring wisdom and ingenuity to the conference tables of the world. Some of them stagger the West with their lucid explanations of why they do not want to adopt the western way of life. To be startled into second thoughts is an experience western complacency must learn to face.

Scientific or Cosmic Humanism has made very clear and imperative the philosophical idea of synthesis. We have no comparable theory from the religious front, where western religious institutions, at least, are still competitive and use the same principles of organisation and promotion as do commerce and industry.

The synthesis of human idealism must come first of all as a subjective experience. Then the objective expression can be carried out into the intellectual and organisational world. This is the field of activity of the esoteric humanists of today and tomorrow. We have moved into the new Aquarian age, the age of man and the age of sharing. Wherever esoteric communities, dedicated to the search for illumination, shared ritual meals, such as the Last Supper, or the Communion in any form, it has been a foreshadowing of the time when the brotherhood of man would become an established fact in human consciousness, when greed and competitiveness would become obsolescent. We stand at the threshold of an age when these things can be realised.

The basis of all humanism since its inception had been the responsibility and the capacity of man to recreate his world on the patterns of timeless archetypes, to take the raw materials of the physical, emotional and mental worlds as he knows them and to use them to create the patterns of human society. The humanists of the world have always known that the adequate human society was not to be a gift from God. The meaning of life was the self-creation of men and women into builders of their own society, adaptable from age to age to meet the new needs and powers of evolving humanity.

We now know that the evolution of man was through various levels of consciousness or Being. The phrase itself is significant, human Being. There is mineral Being, in various

gradations of quality and character; there is vegetable Being; there is animal Being. The mere fact of being a man did not mean that he had acquired human Being. As man became more and more human, he learned to penetrate higher levels of consciousness. Perhaps it is not without significance that Hu was the name of the Celtic Christ.

Those who have been the Forerunners in every age of man were not men or women of another breed, they had no senses not available to all, they were not, in the contemporary phrase, twelve feet tall. They were self-disciplined, dedicated, with the power to throw off the hypnotism of the market place and devote themselves to the service of their fellow men. They became amateurs in whatever new field of service they perceived intuitively to be timely. This meant they were pioneers, exploring new frontiers of human consciousness, and were amateurs in the best sense, which the dictionary defines as those 'who cultivate any study . . . for the love of it and not for money'. They embodied human Being as will, as love and as intelligent activity.

Mere birth, education, wealth or status do not make a man a human Being. Perhaps he becomes truly human when he enters the Way that leads to the First Initiation. As he progresses he acquires more and more of the qualities and skills of human Being, and well along the way of fulfilment he begins to show signs of creativity and eventually degrees of genius.

Genius is as yet one of the mysteries of life. It is very rare, whether in the arts or sciences, politics or economics, philosophy or religion. One man of genius can set a whole generation to work on the application of some new law. Think how many men have spent their lives elucidating Einstein's laws of Relativity, or applying the principles of radiation since Pierre and Marie Curie uncovered the new element, radium.

Esoteric humanists know that genius is not a matter of accident. It is a matter of the evolution of personality to the point where the mental body becomes sensitive to the archetypal world, and is receptive to the soul energies. Behind every genius is a long history

of lives stretching back through time, and of many incarnations of effort and failure, of suffering and joy, of success and frustration, of living and dying.

We begin without a glimmer of the truth of our ultimate destination, in a physical body unconscious of its powers and potentialities, facing a multitude of alternatives, trial and error, learning to control our physical vehicle and finding the centre in which is enclosed the self.

Every man and woman we call normal today, no matter what his race, tongue, colour or creed, is in very fact a miracle of evolution. The tireless patience and hope of 'the soul in exile' through all these incarnations, the increasing radiation of the causal self, the light of the soul penetrating the outer garments, is the miracle of miracles that each achieves before the end of the age.

This accomplishment, if recognised for what it is, would wipe out the eroding sense of helplessness, the inertia that prevents us from acting as we could act to bring to the world the promises of the Aquarian age.

The Servant of Humanity

Every humanist who contributed to the evolution of human ideas was, in fact, an aspirant to, or a disciple of, the ancient Mysteries. Having found his way into the eternal truths established for our use in the Universal Mind, the humanist stripped the false glamour and dusty dogmas from human institutions, in order to help re-establish the basic laws of human evolution on sound foundations. The humanist was rarely a saintly man in terms of religion; he was an innovator, an iconoclast, a heretic, a man whose ideas raised storms of irrational fury and persecution. Many of them learned through lives shared with the unfortunate or even the depraved, the real needs of humanity. The mark of the servant of humanity was an awakening from acquiescence and a vision of change.

Such a humanist was Rousseau, a Swiss who in the 18th century inspired a revolution in education. Voltaire and his followers, the rationalists, denied that the lower classes could be educated. Rousseau, who had lived a meaningless life until he was forty, and knew

the drifters and unfortunates, had a deep emotional understanding of them. The idea that possessed him and transformed him was that human happiness and human welfare was the right of every individual, not of a favoured few, and that education was the means of establishing this law. He provided the emotional fire that counter-balanced the cold intellectualism of Voltaire, and so laid the foundations for 19th century mass-education.

The free, universal and compulsory education of children in the modern world has immeasurably raised the common level of intelligence and literacy. The under-developed parts of the world are now fortunately demanding the same basis for their new societies. Mass-education makes possible the emergence of far more sensitive and potentially intuitive men and women in our times. Where humanists were rare in times past, awakened and receptive minds now ensure a greater body of innovators who need join no societies to establish their claims as humanists in thought and action. They are self-cultivated men who dedicate themselves to be servers of the Immanence in each man which is the source of his human Being.

Esoteric humanism emphasises man's central rôle in evolution, his past errors that have debased men and his growing capacity to rectify those errors, and having done so, to move on into freedom from fear, from want, from ignorance and from enslavement of any kind. There will be new forms of education, and what we now have, at its best, will be minimal for the future. We will have education for the correct and continuing unfolding of higher states of consciousness that lead to intuition and genius. We are making a tentative start with ESP. Aquarian religion will be research into the nature of the soul, and schools of psychology will probe such things as Bucke's Cosmic Consciousness. We shall not only produce our own seers and prophets, but we will refrain from the scorn and persecution which has usually been their lot.

Alice Bailey's *Education in the New Age* is probably the first presentation in this field. Education, in this sense, must meet the needs of the human spirit, not industrial or economic programmes, or plans for war. Dr O. L.

Reiser wrote the introduction and he says: 'The time to resynthesise the objective and the subjective, the extrovert and the introvert civilisations (of West and East), and to achieve a great orchestration of culture, is *now*'. Education for synthesis is still in the test-tube state.

Education in the past has been a study of past history and achievements, stocking the concrete mind with information by training the memory. In the eyes of esoteric humanists, mind has three levels, one, the receptive rational mind, two, the individualised mind, the ego or soul, the Christ principle, and three, the abstract universal mind.

The New Education

The new education will aim at bringing the three levels of mind into alignment as one functioning whole, by the building of a bridge from one to the other, called in the East the rainbow bridge, or the antahkarana. This is literally a conscious creation in which each one produces *in substance* the final link which ensures the transcendence of mortality, and establishes continuity of consciousness, in good time. This new concept of the mind will not only throw light on some of our mysteries but will lead to the psychological research which will give us clues to genius.

The focus of the new age will not be in acquisitiveness, competitiveness or separateness, but on the qualities and values of human personality at its best. We will always be chiefly concerned with education, but in applications still undefined. The integration of personality, the acceptance of Immanence, will be the early phases of the new education.

The future, as was the past, is in the hands of men. The human hierarchy in all its ranks has always been ready and able to support men in their rightful plans for evolution of the race. Man, not God, has inflicted all the sufferings and frustrations that accumulated while we spent so much human energy on avoiding the truth. The Mystery schools will be restored when we want to uncover the mysteries of creation and evolution, and when we want to experience truth, goodness and beauty, and when we want to learn how to 'seal the door where evil dwells'.

We are watching the greatest drama in all history and we are all actors in it.

Revelation and Response

by Djwhal Khul

The Avatars produce spiritually positive nuclei of energy and so condition human thinking that civilisations are sequentially produced and history is made.

THERE are certain fundamental truths which lie behind all revealed religions. They are essential to the spiritual growth and the progressive realisations of divinity by man. All else found under the term 'doctrine' and allied phrases are but expansions of these fundamentals, explanatory in nature, expressive of human interpretations, and formulations of evolutionary recognitions. These are mainly additions and are in the nature of adornment, speculation and prediction; they are constantly subject to change, to rejection or development as man's intellect and spiritual perception unfolds: they are not basic or unalterable. It is the unalterable truths which must be discovered and recognised as the new world religion takes form on Earth, and conditions human thought and consciousness in the coming new age.

The Basic Truths to Date

These basic truths never change because they are related to the nature of Deity itself and have become apparent to mankind through revelation, as evolution has proceeded and man has developed the needed perceptive faculties and the required persistence of search, plus the unfolding of the inner light of the soul. These truths, inherent in the divine nature, reveal the soul of God. They are:

1. *The Law of Compassion.* This is the truth of right relationship, of loving understanding, of actively expressed *Love*. It is the foundation of brotherhood and the expression of the inner unity.

2. *The Fact of God.* This is the truth that *Being* is God Immanent and God Transcendent; it involves the recognition of the great Whole and the related part; it is the knowledge

of divinity, ascertained through right relationship and the identity of origin. It is the revelation of the life of God, pervading all that is (God Immanent), and of that same life, providing that still greater cosmic relation (God Transcendent) which is the final guarantee of all progress and of progressive revelation. 'Having pervaded this whole universe with a fragment of Myself, I remain' is the challenge of Deity and the eternal hope of humanity. This is the answer of Life itself to the demands of humanity, to the inquiries of science and to the whole world problem. God is here, present among us and in all forms of expression. He includes, pervades and remains beyond. He is greater than all appearance. He reveals himself progressively and cyclically as man gets ready for further knowledge.

3. *The Continuity of Revelation.* Ever down the ages and at each human crisis, always in the hours of necessity, at the founding of a new race, or in the awakening of a prepared humanity to a new and wider vision, the Heart of God, impelled by the law of compassion, sends forth a Teacher, a World Saviour, an Illuminator, an Avatar. He gives the message which will heal, which will indicate the next step to be taken by the race, which will illumine a dark world problem and give to man an expression of a hitherto unrealised aspect of divinity. Upon this fact of the continuity of revelation and upon the sequence of this progressive manifestation of the divine nature is based the doctrine of Avatars, of divine Messengers, divine Appearances, and inspired Prophets. To all these history unmistakably testifies.

4. *The Inevitable Response of Humanity.* I have expressed in these simple words the

instinctive spiritual reaction of man and of the undying human spirit to the three above foundational truths. This divine spirit in humanity must ever, and most surely does, respond to the divine appearance. The witness to this is sure and proved. There is that in mankind which is akin to God and which recognises its own when it appears. Such is the unshakable reality in the human heart, and recognition is the inevitable reward and result of revelation.

5. Progress. The reaction of the individual man and of the masses of men to the continuity of revelation, historically proved, cannot be denied. It is the basic fact of religion. The types of that revelation, given in response to human need and demand, has ever led humanity towards a steadily brightening goal and a greater glory. The revelation may come on varying levels of the human consciousness. It may be the revelation of new lands to conquer, terrestrial or mental. Some person pointed the way. It may be the recognition of new laws and facts in nature, scientifically grasped and used; it may be the response of intelligent man to increased knowledge, producing a new type of civilisation. Some liberated spirit pointed the way. It may be the response of the human heart to the Heart of God, leading to the mystical beatitude, and to the recognition of spiritual Being. It may be the reaction of man to some new teaching, some further unfoldment, resulting in a new and enriched religious approach to the centre of life. Some Messenger pointed the way. But always it has meant progress, a moving forward, a rejection of some existing limitation, a repudiating of the undesirable and the evil. Always it involves the recognition of the possible, the ideal and the divine.

6. Transcendence. This means the innate capacity to pass beyond so-called natural law. This surmounting of limitation is ever taking place, and this process of transcendence will call forth increasing recognition. It makes the next major phase in the manifestation of divinity in man; it signifies domination over physical law and humanity's imminent triumph over the forces which have for so long held him to earth. Of this transcendence the present mastery over the air is the symbol. Man is rapidly mastering the four elements. He culti-

vates the earth; he rides the waters; he controls the electrical fires of the planet, and he flies triumphant through the air. The question now emerges: What, my brothers, next? Another transcendence lies ahead. It is one of the things which the coming Avatar will reveal.

With the lesser leaders, whom the human spirit evokes to its assistance, I shall not deal. I seek to unfold somewhat the Doctrine of Divine Messengers, of Avatars. From whence come they? What is their nature? Who are they and what is their relation to humanity, to the Hierarchy and to still greater groups of Lives? These are questions which normally arise and need clear answering.

An Avatar is a Being who, having first developed his own nature, human and divine, and then transcended it, is capable of reflecting some cosmic principle or divine quality and energy which will produce the desired effect upon humanity, evoking a reaction, producing a needed stimulation and, as it is esoterically called, 'leading to the rending of a veil and the permeation of light'. This energy may be generated within the human family and focused in a responsive Messenger; it may be generated within the planet itself and produce a planetary Avatar; it may be the expression of the life impulse and energy of the solar system, or of sources outside the solar system and therefore cosmic. But always it is focused through a manifesting Entity, is called forth by a demand or massed appeal, and evokes response and consequent changes in the life activity, the culture and the civilisation of mankind.

The response or reaction of humanity to the divine Messenger establishes in due time the recognition of something transcendent, something to be desired and striven for, something which indicates a vision which is first a possibility and later an achievement. This is the historically proven process and testifies eventually to a *fact*. This new fact, when added to the facts established by other and earlier Avatars, enriches the spiritual content of the human consciousness, enhances the spiritual life of the race, and stimulates man to move a step forward into the world of reality and out of the world of illusion. Each revelation brings him nearer to the world of causes.

(Continued on page 301)

THE FORERUNNERS

by Blodwen Davies

Mary Everest Boole 1834 - 1916

Mary Boole acted as a creative lens for a remarkable group of people who did pioneering work in mathematics during this time of transit from the Piscean to the Aquarian age.

MARY Everest Boole is a Forerunner of a new type. She exemplified her own concept of an important rôle that a woman can play creatively, that of a lens. She made a big contribution in her own right in education and psychology. She is of special interest because she was important to the emergence of the pattern of a remarkable group which must have been one of the first to respond to the consciousness of the new Aquarian age.

The group spanned three centuries, beginning with the French Encyclopaedists, and was responsible for the mathematical revolution in Britain in the 19th century. Thanks to Mary Boole the original impetus was extended into the 20th century and to North America by the activities of another remarkable woman, Ethel Dummer, of Chicago. Mrs Dummer promoted the publication of all Mary Boole's writings in 1931 in four volumes. In her own attempts at synthesis in the sciences she transmitted the tradition of the group to Dr O. L. Reiser, the pioneer in scientific humanism, roused his interest in George and Mary Boole, so that Boole's *Laws of Thought* were integrated into the literature of the new

humanism.

Briefly this is the story of a body of ideas created by a few scattered, and perhaps lonely, thinkers, all contributing to innovations essential to our transition from the Piscean to the Aquarian age.

In *A Treatise on White Magic*, the origin of the new group of world servers is presented, a group of men and women of every race, tongue, faith and vocation; self-propelled and dedicated people who operate on two levels of consciousness, some knowingly, some not. They are Aquarian workers and act as a bridge between the human family as a kingdom in nature, and that branch of it, the post-graduates of humanity, who have become initiates of the Mysteries and Masters of the Wisdom.

It has taken centuries to assemble the experimental group which could operate in our time of crisis, in the over-lapping of the influences of the two ages, the powerful, outgoing energies of the old age, Pisces, and the strange, dynamic incoming influences of Aquarius.

(Continued from page 300)

At the present time, the Avatars most easily recognised and known are the Buddha and the Christ, because their messages are familiar to all and the fruits of their lives and words have conditioned the thinking and the civilisations of both hemispheres; because they are divine-human Avatars and represent something which humanity can more easily understand; because they are of like nature to mankind, 'flesh of our flesh and spirit of our spirit'. They therefore mean more to us than any other Divine Emergence. They are known, loved and followed by countless millions. I would ask you to ponder on the potency of the nucleus of force which they have set up. The establishing of a nucleus of energy, spiritually positive, is the constant task of an

Avatar. He focuses or anchors a dynamic truth, a potent thoughtform or a vortex of attractive energy in the three worlds of human living. Then, as the centuries pass, that truth and the effect of their lives and words begin steadily to condition human thinking; the established thoughtform acts increasingly as a transmitter of divine energy as it expresses a divine idea, and this in time produces a civilisation, with its accompanying culture, religions, policies, governments and educational processes. Thus is history made. History is but the record of man's cyclic reaction to some inflowing divine energy, to some Avatar or some inspired Leader.

from THE EXTERNALISATION OF THE HIERARCHY
pp. 288-292

Within this world group, the NGWS, smaller groups are created and trained to assume special tasks and responsibilities in the fields of science, education, politics, religion, economics, psychology and philosophy. These groups are analogous to glands in the human body, each pouring out energies into the mental life of humanity in preparation for the new civilisation and the new culture. It is in this light we can see the significance of the group in which Mary Boole was involved.

Love of Mathematics

She was the daughter of a country parson, Thomas Everest, who was also a mathematician and an occultist. He knew she had a remarkable mind and he began teaching her Euclid when she was six. The Everests lived for some years in France. When Mary was eight, the local schoolmaster was engaged to teach her arithmetic. The only hours he could give her were six to eight in the mornings. In the bleak winter dawns Monsieur Déplace taught her to love mathematics, transferring his own fervour to her.

Her father had an older brother, George, who went out alone to India as a sixteen year old clerk with the East India Company. In an effort to improve his prospects George Everest studied mathematics. He also learned how to speak several Indian tongues and in the process he acquired the friendship of a Brahmin teacher who in time revealed to him the esoteric teachings of the Hindus, the ancient truth of the unity of all life and the methods of approach subjectively to the sources of truth. George Everest could never again believe in the uniqueness of any one form of religion.

In time he became surveyor-general of India and was knighted. Mount Everest was re-named in his honour. On his holidays to England he conveyed his new ideas not only to his brother but to mutual friends, including John Herschel, the son of the discoverer of Uranus, Charles Babbage and Augustus de Morgan, all of whom in time became distinguished scientists. Through this channel flowed a great stream of the ancient wisdom from India to illumine western thought. It sparked a revolution in mathematics and logic in the 'forties and 'fifties. All modern scientific research is in debt to this revolution.

One of the earliest results of this inflow of understanding was the sponsorship by Prof. de Morgan of the publication in England of *A Treatise on Problems of Maxima and Minima* by Ram Chandra of Delhi. The west learned that Algebra was an Indian creation and came to Britain by way of the Arabs.

When Mary Boole was eighteen, her father engaged a brilliant, self-made mathematician, George Boole, to tutor her in mathematics. He was the son of a poor, but exceedingly well-read, shoemaker in Lincoln. One day when a boy, George Boole was deep in thought while walking across an open field; he was suddenly aware of a moment of intense enlightenment in which he realised that knowledge is of two kinds: one from outer facts, experiences and mental processes, the other from some unknown interior source. This discovery of the unconscious was to Boole a deeply religious experience. Searching for understanding of this new source of truth he came upon a learned Jew who showed him that his experience was at the heart of all religion, that the appeal of the finite to the Infinite was the core of all creative religiosity.

For twenty years George Boole continued to develop his understanding of the uses of this experience. At last he started to write and he was half-way through the manuscript of his *Laws of Thought* when he began tutoring young Mary Everest. Then he decided to show his work to this precocious and sensitive student. To his joy and hers she immediately grasped his concept. After a few months, Boole went away and did not see her until three years later when his book was published. He found her ill and in trouble. Within a few months they were married.

Her contribution to Boole's work was her ability to help him express himself with greater clarity and simplicity in later books. During their nine years together she happily played the *rôle* which helped him transform the state of mathematics in the United Kingdom. Herbert Spencer said of him that he had made the greatest advance in logic since Aristotle. Bertrand Russell said that pure mathematics was discovered by Boole in his book, *Laws of Thought*, which was the 'first ever written on mathematics'.

Yet Boole never could put the true signifi-

cance of his algebraic formula, underlying his *Laws of Thought*, into words. He was always embarrassed by awards of merit because he realised that those who honoured him really did not know what his theories meant, outside their usefulness as professional techniques. He knew that if he stated plainly what was basic to his theory, there would be a theological storm. Years later a famous Jesuit said to Mary Boole that 'God no longer communicates with individual men'. Only in science and by indirection could Boole offer his ideas, on how the finite could approach the Infinite for enlightenment. He told his wife: 'No good ever comes in the world's history or ever could come of the people of the Unseen God trying to come to amicable understanding with idolators'. The idolators were the theologians and dogmatists worshipping a part, rather than the Whole.

Rhythm of Thought

Very briefly, Boole's practice was to take any topic or problem as a whole or unit of thought, and then treat it as a part of the next larger whole or universe of discourse. Each statement must be compared with its opposite. There must be rhythm of thought from pole to pole, keeping the mind open to any new data. Inspiration or insight is induced in this way. His Thought-Equation was $X + (\text{not } -X) = 1$. His book appeared in 1854 and the following year a remarkable book called *Logic* was published by a French priest, Père Auguste Gratry. Boole received it with elation, for it had put into words the very theory to which he had devoted his life. He read every word with joy.

It was Boole's fate to see his theories applied, shorn of all religious implications; it was Gratry's fate to have his book shorn of its scientific significance, merely as a book of devotions. Yet both men subjectively had been orientated to the work of finding common ground for religion and science, perhaps as the first step towards the restoration of the Mysteries. For in the ancient Mystery schools, students of all the sciences and the humanities were taught, and the most sensitive and receptive moved on into the inner school where they trained themselves for the initiations which carried humanity forward by revelation.

One day Mary Boole found in a bookshop a copy of an old book on the origins of despotism, signed by the initials N.B. Not even the head of the British Museum Library could tell her anything about the author. She discovered he was Nicholas Boulanger, an engineer and mathematician who had been a driving force behind the French Encyclopaedists, a man who taught that the enslavement of men came about through the rigidity of their minds due to indoctrination, especially religious dogma. He had not dared publish his work in his lifetime, but when he died in 1759 there was a flood of his books from Paris, London, Geneva and Amsterdam. Mysteriously most of them had disappeared. He was a French prophet, a century before Gratry, of the same ideas that Boole had evolved. His was the philosophy that invigorated the Encyclopaedists. He was welcomed into the group.

Boole died in 1864. In the 52 years of her widowhood Mary Boole devoted herself to the application of these new ideas and to bringing together the dichotomised fields of science and religion. She used every possible means to teach the significance of Boole's Equation, supported by the thoughts of other innovators. She used Boulanger's idea that the Tree of Life, used in some form in all religious mysteries, was the symbol of thought. The divining rod was cut from a dichotomised tree and was not an instrument of magic but a teaching device. Grasping both of the branches symbolised following two separate traditions or ideas back to their source. At the point from which each of them sprang apart was the place where the undivided truth could be found. She used the divining rod in teaching children, bringing mathematics alive, and training the abstract and creative mind by symbolism.

The unseen Teacher, the source of truth about man and nature, was the idea she taught unwaveringly. Babbage, another of the men influenced by Sir George Everest, wrote a book concerning miracles, which, he said, were not supernatural, not deviations from the laws of matter, and of mind, but were the fulfilment of laws still unknown to man. 'All miracles,' he wrote, 'are prophecies.'

All these things were happening in England while HPB was preparing for her rôle as

innovator. She was born about the same time as Mary Boole but she did not live so long. But they were working towards the same ends. What one called 'the unseen Teacher', the other called the 'raincloud of knowable things'. Today we talk a great deal of synthesis. What men of old symbolised by father, mother, son, or rajas, tamas, sattva, or any number of other names, we speak of as thesis, antithesis and synthesis . . . symbols all of basic factors of knowledge. How many tens of thousands of human beings all through time have tried to win men's minds to the Path, or the Way, by symbols for the same ends. The oldest human prayer invokes help to move from darkness to light, from the unreal to the real, from death to immortality, and from chaos to beauty, and so to truth at last.

Mary Boole lived to be eighty-two. Towards the end her faculties were diminished, she became blind and deaf. She followed every symptom of approaching death with the same keen interest she had always applied to life, a student to the end. She was a valiant pioneer.

'I have fought through this holy war,' she said, 'standing beside one or other of the generals, for seventy years, having received my first lesson on the Logos-doctrine when I was nine years old . . . For seventy years I have been accumulating various kinds of information about the possibility of expressing the Logos-doctrine in laboratory terminology.'

Thanks to the dedicated life of the twentieth century lens, Ethel Dummer of Chicago, the work of Mary Boole flowed on into the present. The dichotomy between science and religion, between the natural and the human sciences, is being overcome, as the accretions of error and folly on both sides are being dissipated. There are shocks immediately ahead of humanity as glammers dissolve and the irreducible factors of truth, beauty and goodness are brought together by their inherent magnetism for one another. When goodness and beauty are traced to their source, we shall find the truth.

One facet of that truth is that human beings such as Boulanger, Gratry, George and Mary Boole, George Everest and their peers, never leave us. Whether embodied or not, they are still part of the new group of world servers.

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Communication

For human beings, the sweep of a great despair is not unrelated to the sweep of a great awakening. Can it be that one upshot of all this searching will be that, in the works of the imagination of the future, there will never be seen again the forms and images of a codified myth? That there will be no more generalised individuals, and no more sectarian truth? That from the travail of the present we shall slowly learn how to speak to one another as subject to subject, and be restored to the great communion with the world?

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Peace on Earth

by Mary W. Turner

'All beauty, all goodness, all that makes for the eradication of sorrow and ignorance on Earth, must be devoted to the Great Consummation.'

A HUMAN being is congenitally a mass of contradictions. The heart and the mind, or the emotions and the intelligence, are constantly at war over the issues of the day. Nowhere is the paradox of contradiction more apparent than in the national way of life, with its worldwide repercussions, in this year of 1962.

The economy of innumerable nations, large and small, is geared to war effort. Millions of peace-loving peoples earn their daily bread in either direct or indirect war production, and pour out their earnings in taxes into so-called national defence.

Side by side with this aspect of their lives, they organise or participate in the growing numbers of groups in all lands demanding peace and a negotiated settlement of international differences and disputes.

In individual man, ultimately, the pain of conflict teaches the lesson of right adjustment between reason and feeling, and a state of 'peaceful co-existence' blends the values of each into a condition of balanced response to the impacts of life. Is it possible for humanity as a whole to achieve this perspective on peace?

'Peace' has probably become today the most popular word in any language. Its whole meaning is changing for us as the tension-filled days and months go by. From the saccharine sentiment for a reason of good cheer, 'peace on earth' has to come signify the heart-felt desire, and the visioned goal of a civilisation weighed down with the burden of war preparations.

Immersed in our preoccupation with preparedness, we seem to find no way to bridge

the illogical gap in our psychology. Yet a way does exist; it was clearly indicated on a grand universal scale at a recent conference.

More than two months after the event, a report has been published on a conference of the 'Space Science Board of the National Academy of Scientists', held in West Virginia, USA, last November. The conference apparently centred around a consideration of the conclusions to be drawn from the scientific data available to us as a result of the immensely powerful instruments now trained on the galaxies of outer space from this tiny speck in the cosmos we call the planet Earth.

The lay mind, untrained in such a vast sweep of observation, and in such minute deduction, may not follow the technical reasoning from which distances, speed and time measurements are computed, and which attributes conscious and/or human life and highly evolved civilisations to innumerable solar systems spaced out into infinity; but with our present human efforts to make contact within and beyond our solar system, we can respond imaginatively to the idea that intelligent life on other planets in other galaxies may also be trying to communicate with us. This possibility seems to have occupied the minds of many of the world's most distinguished scientists over recent years. It inspired the 'Space Science Board' conferences.

One might question the practical value of research into such remote and far-flung possibilities, when human civilisation on earth is now hovering on the brink of annihilation. Yet a very clear directive emerges out of the reports and comments on this conference, which could indicate the way towards a more constructive and balanced future for human beings on earth. Fred Hoyle of Cambridge

University suggests that the evolution of life on this planet, and in other systems, may fall into a succession of cycles. Having gone through a cycle of growth and maturing civilisation, humanity then proceeds to destroy itself. And this pattern of growth and self-destruction, having become the line of least resistance, may be so well established that action on a revolutionary scale is needed to break it down.

He then makes the startling and illuminating suggestion that the way out of this vicious circle may develop when we, earth humanity, establish contact and communication with other planets, thus becoming a member of the 'Cosmic Club'. This idea, semi-facetious as it may appear, holds out a thread of hope and reality which, when applied to the human situation on earth in this present cycle, could lead us out of the maze of dangerous contradictions which threaten to engulf us. The thread of the idea is really a very simple one. It has two vital strands: one, relationship and communication; and the other, decentralisation.

Centripetal and Centrifugal Consciousness

One might say that the inturned, centripetal consciousness can generate a force which is self-destroying; while the outgoing, centrifugal attitude, by establishing relationships in the environment, perpetuates a flow and circulation which is life giving.

Is it not the egocentricity of men which produces the isolations and the separateness of nations? We are separated from one another, and concentrated on making our own way of life more comfortable and more profitable. To this end our dealings with others are based on self-interest, and we sever connections that may tend to involve us in unprofitable activities.

So we have a world condition of separateness, with numbers of national units so concerned with self-perpetuation that the vast, destructive power now available to us, by following the established line of least resistance, will claim for its victim its own self-centred creators.

And yet, in all nations, in all parts of the world, there are those struggling to break out

of this vicious circle. If salvation for man lies in communication and right inter-relationships, and salvation for earth in established contacts beyond this planet, then these are already in process. Earth is turning outward to the galaxies of life occupying space. Within our planet, man's genius and inventiveness are putting him in contact with new areas of experience. We have now placed our feet on that part of the earth's surface closest to the stars, Everest; we are preparing to penetrate deeper into the core of the earth than has ever been accomplished before. There is little remaining space on the earth's surface which has not experienced human contact.

But there are still frightening gaps in our knowledge and understanding of one another as human beings, sharing a common destiny, and entitled to share in the resources of the earth and the results of human ingenuity and development. To establish peace on earth, right co-operative relationships between men and nations is an imperative. Peace is the result, the end product, of this outgoing in consciousness of one man to another and of one nation to another.

We are inseparably linked in the evolving life of the planet. And to enable the planet to fulfil its destiny as a conscious, contributing unit of life in the solar system, man must demonstrate the reality of his spiritual identity one with another. We must communicate. We must break through the present condition in which each man and each nation is as far removed in consciousness from his fellows as from the most distant galaxy the most powerful telescope has yet identified. We must join the earthbound 'club', humanity, and establish relationships of concern, compassion, identity, love and mutual co-operation. Only this will release us to become permanent members of the 'Cosmic Club'.

The earth is not safe for prosperity while two-thirds of its inhabitants are underfed, illiterate and underprivileged. The proportion of 'have nots' to 'haves' continues to increase. Yet the unbelievable power of atomic energy is ours to use for human betterment. It is not intended for destruction. If we choose so to distort its values, we commit a cosmic crime.

The Energy of the Atom

The release of the energy in the atom, although perfected under the pressures of war necessity, is the most significant development throughout the long history of human evolution on this planet. It is opening up untold possibilities for the future of humanity — if we should decide to apply its values to life and not for death. This is the crucial turning point for this cycle of planetary growth which will release us, if rightly handled, from the cycle of growth and death. The way we use and develop atomic power is the key issue facing us today. This liberated energy can usher in a new civilisation, a new and better world. The peaceful development of nuclear power can release mankind from poverty, ugliness, degradation, slavery and despair; it can open the door into that golden age for which all men hope. It can liberate man from the constant anxiety and gruelling toil which have been responsible for so much disease and death. It is a 'saving force', on a world scale, equivalent to the liberation of the power of the soul in the human personality by which man is transformed.

An address on 'Magnanimity' has been recently given by Sir Charles Snow (the well-known C. P. Snow) at his induction as the honorary Rector of the University of St Andrews, Scotland. In his presentation of the need for courage and magnanimity in the western nations, if they are to utilise their vast knowledge and resources to adjust the disparity between the one-third rich and the two-thirds poor in the world, Sir Charles said, '... with a kind of an unconscious selfishness, we prettify the past, so as to prevent ourselves from doing anything either sensible or magnanimous about the future.'

'We are not much — we are all poor devils. Virtue is hard for us. But remember, hatred is

easy, destruction is easy. And that special kind of easiness is ultimately nauseating to the soul.

'I do not pretend that it is going to be easy to find human means to solve this great problem. But the knowledge exists, and since it exists, no man of the faintest imagination or goodwill can rest easy.'

To enable humanity to make the right decision, the world influence is needed of those men whose values for living include as the primary issue the welfare of the whole human race. These are the men of goodwill and those of unselfish purpose. The future of the world lies now in the hands of the men of goodwill who have bridged the gaps and resolved the conflicts in their own nature. The power of goodwill among men will lead to right human relationships, and result in peace on earth. So our little planet may take its place and play its part as one co-operating, contributing point of light in a galaxy of light and communication.

The relationship between man and the universe, and the method of achieving contact and communication, is clearly suggested in the symbolic words from *Tibetan Yoga and Secret Doctrines* by W. Y. Evans-Wentz: 'All beauty, all goodness, all that makes for the eradication of sorrow and ignorance on Earth, must be devoted to the one Great Consummation. Then, when the Lords of Compassion shall have spiritually civilised the Earth and made of it a Heaven, there will be revealed to the Pilgrims the Endless Path, which reaches to the Heart of the Universe. Man, then no longer man, will transcend Nature, and Impersonally, yet consciously, in at-one-ment with all the Enlightened Ones, help to fulfil the Law of the Higher Evolution, of which Nirvana is but the beginning'.

Unity and totality stand at the highest point on the scale of objective values because their symbols can no longer be distinguished from the imago Dei . . . The God-image is not something invented, it is an experience that comes upon man spontaneously . . . These pictorial symbols have the character of 'wholeness' and therefore presumably mean wholeness.

from AION by C. G. Jung

Threshold of the Higher Mind

by Miriam Gebbie

Not since the time of man's individualisation has there been such a tremendous inflow of energy as that which is drawing humanity to a higher consciousness.

PUBLISHERS of *The Epic of Man* present their new book in this way: 'Tens of thousands of years ago in some unmarked corner of the world an event took place that was to change forever the story of life on earth . . . and write its most exciting volume. What happened was simply that an apelike creature, a creature who had long ago learned to stand erect, *crossed the threshold of thought!*

Thus in a few words has been presented the stupendous event of individualisation when the Spiritual Hierarchy who were present on the planet even in those remote times, made use of what has been called a 'peculiar electrical condition' then available. By passing the energy through themselves as God-men, they stimulated the god-man in the 'half-form'd creatures round about' and implanted in them the spark of mind.

The available current of positive spiritual energy, transmitted by the Hierarchy of Light, impinged upon the negative force field of the animal state, and produced in some of its units a new manifestation of light. This powerful transmission of energy evoked from deep within the earth-shrouded consciousness of these animal creatures a recognition of themselves as individuals rather than that of the herd. Man as an individual stood forth, endowed with the power to think. He 'crossed the threshold of thought'.

Now at a higher stage, an event of similar import is taking place. Not this time in 'some unmarked corner of the world', but all over the globe, another great step is being taken and another great chapter is being written in the Book of Life on this planet. A new story is unfolding that reveals man's relation to the earth on which he lives, of humanity's relation to the life and the Lives of the solar system, and of our planet's relation to the Brotherhood of the Universe. The opening of this new era is producing the crisis of the Aryan race.

What is happening is that man, a creature whose consciousness has hitherto been con-

finied through the psychic, gravity-pull of his earth-polarised mind to his immediate environment, or at best to the planet on which he was born, is now crossing a new threshold into the higher mind and into the realms of space, doing so in single units, groups and congeries of groups. Through the magnetic pull of the advanced units of the human family who in turn are responsive to the magnetic pull of Hierarchy, man is entering the realm of higher abstract thought, of the intuition and direct impression. The buddhic vehicle is being stimulated and the higher way of the antahkarana leads the human mind into the universal mind.

Now, what lies behind this great evolutionary step being taken at this particular time? What is the nature of that which is taking place today?

Unique Condition

We learn from *A Treatise on Cosmic Fire* that each great transition in the evolving consciousness of humanity and of the other kingdoms as well, has to do with a special inflow of extra-planetary energy because of 'a special condition of polarity'. That unique condition is here and now. A particular alignment creates an electrical interplay between our earth, certain planets, the sun and universes beyond our solar system altogether. At the same time it produces heightened relationships or polarity between one plane of the solar system and another, one principle and another, and even between the subtler vehicles of man and the planet.

Among the writers and speakers of today we find the word *polarity* used more and more frequently as they attempt to express the changing relationship of current ideas and events to each other.

The play of new energies or electrical stimuli pouring into our planetary life affects every atom. Every part of our existence is involved. And because the Hierarchy, with the aid of awakening human units, is again engaged in

receiving and stepping down an unusual manifestation of high-frequency force onto physical/etheric levels by using a scientific application of this force under law, we are told that we can look for 'a revolution on the planet second only to that effected at the time of individualisation'.

The first impact of that high frequency charge produced a consequent planetary upheaval that showed itself in two world wars and broke up concretised old-age attitudes and conditions of resistance to light. Now we are going through the second stage, that of *adjustment* to the new electrical stimulus and to the heightened inpouring of mental awareness.

All this affects all the kingdoms of nature, even to the atoms of the human brain. It steps up man's range of contacts and his capacity to think. His thoughts encompass the planet and probe the universe. What shall he do with his new-found powers lest thought becomes rampant and self-destructive? He can train himself to co-operate with the Hierarchy in wielding energy under law. He can recognise and co-operate with the positive forces that are bringing in the new age. He can learn to touch and channel thought energy with accuracy and full awareness. He can learn to utilise the group opportunity of the Full Moon. He can learn to utilise the opportunity of Triangles and help to strengthen the planetary Network of Light and Goodwill. He will then be in a position to aid in the unusual opportunity of helping to 'harness' and to relay some measure of the unique energy-potential now available from the constellation Aquarius, and from other cosmic and systemic lives, for the furthering of evolution on our planet. Energies so received and stepped down through the instrumentality of human units and groups become evolution-motivating forces within the planetary etheric field. They give impetus and spiritual support to the reach of men's minds into the age of space.

Such inner work is the true work of the new group of world servers whose outer expression stems from their contact, either direct or indirect, with this high tensile energy-field of Shamballa-Hierarchical radiation.

Another question arises. How are we to prepare ourselves psychologically so that, under

the leadership of the forces of light, we enter the rhythm of creative work? Well, we *are* preparing ourselves, doing so through our self-chosen training in any true esoteric school suited to our needs. Our meditation, study and practice in spiritual living teach us to develop and use the powers of the whole man who expresses his higher nature fearlessly and freely through the use of the whole mind, and to co-operate by giving our highest and best to the working out of the Plan.

Spiritual Powers

The free and fearless use of our God-given powers, dedicated to the progress of humanity, necessitates the removal of resistance, not only to the new energy currents pouring into our lives, but to *all* the energies and forces of the planet. The right use of spiritual powers will enable us to pass all energies and forces through ourselves, transmuting them with unflinching love and compassion.

Resistance sets up a barrier of negatively charged atoms between the individual and his fellowmen, and blocks the flow of communication which will eventually take place on all levels and under all conditions in which the human family finds itself. Communication even with the light touch of a 'Good morning', 'How are you?' or a 'God bless . . .' leads to the opening of the heart and mind in true communion and to the telepathic impress of Hierarchy. This is the simple basis of the Aquarian age of brotherhood. For are we not all one in both horizontal and vertical directions? Open-ness, complete harmlessness, complete and detached love of all beings. What a waste when we harbour even a shred of anything else!

An etheric force field of clear luminosity and essential loveliness can become the negative pole of a reciprocal flow of human-divine energy which has for its positive pole the energy field of radiation from the Monadic Triad at the higher reaches of the antahkarana. 'New' energies and inpouring electrical currents entering our planetary aura via Shamballa stream along this path and are transmitted by the Hierarchy and its workers in a strong yet beneficent radiation throughout the planet.

May we be increasingly aware, responsive and useful in the days ahead.

Love-Wisdom leads to Synthesis

by Frances Paelian

The practice of meditation will create the force-field necessary to identify the observer with the thing observed and to transform love into love-wisdom.

THE three primary aspects of what all world religions recognise as the Godhead are recognised by esoteric students as the first three rays. These are will, love-wisdom and intelligent activity. Most of us also, through our studies, know that we are living in the second of three world systems. The first emphasised intelligent activity, the second love-wisdom, while the keynote of the third will be will or synthesis.

We are not too interested at this point in the third aspect, that of intelligent activity, without which there could have been no self-conscious material manifestation. We will, for purposes of simplicity, regard the first world system as an essential stage-setting, indispensable to the task we of the second find before us. This is to interpret correctly the activities of the One Life within the limited geometry of time and space.

As in the case of the first world system, the mastery of the meaning of the second, that of love-wisdom, will open the door to that of the third, which represents will or synthesis. In this lesson, which can be symbolically represented as fusing two halves of a dichotomy into a circle, the Christ is acting in the rôle of World Teacher. It is this which he meant when he uttered long ago: 'No man cometh to the Father (first aspect) but by me'.

The unfoldment of the manner through which mastery of the geometrical problem of the present world system will reveal the secret of the third is intensely interesting. We must admit, however, that this accomplishment is taking place rather slowly. It is for this reason that the Master was obliged to promise to be with us 'even unto the end of the world (system)'.

The involutionary tendency of the first world-system still presents resistance to the mastery of the task of the second. In industry 'conversion' means to re-adjust machines in a factory to produce an entirely new and different product. The same term is applied in the spiritual life to the re-orientation of the human psyche in the interests of a new form of expression. It is this process which is now occurring in spite of the inertia provided by the forces of involution.

Since no form can express energy which has not been usurped from elsewhere, one living in duality is forced, by his own concept of existence, to seek completeness at the expense of other forms of life. This is called 'desire'. The thwarting of this process is known as hate, fear of not-existing. In the case of a man, anyway, this process cannot continue without rationalisation or self-justification. This produces 'illusion', as these intellectual gymnastics bear no relationship to reality. This is the threefold fire of desire, hostility and delusion, which, according to Buddha, militates against our enlightenment.

The force which opposes this process is that of love, sometimes known as love-wisdom. The man who feels he has to survive at the expense of other forms of life must repress his realisation of his identity with them. This creates a division between the conscious and unconscious mind. All truths are paradoxical. They can be answered by both 'yes' and 'no'. Most people choose one course of action and ignore all equally valid arguments against it. 'My mind is made up. Do not confuse me with facts,' is their argument.

To be sufficiently honest to entertain both sides of a paradox leads to an insupportable

impasse. But this discomfort is a very important step in the process of conversion from the involuntary to the evolutionary orientation.

Authority of the Soul

It is needless to say that the average person turns to authority to avoid the total responsibility of free decisions. But, Master D. K. points out, when valid authorities take opposing views, a man can no longer support the resulting intellectual conflict. He is then forced to accept the authority of his own soul.

Dr. Daisetz Suzuki, another oriental sage, explains how this state of affairs is forced into focus in Zen Buddhism. Each time a student parrots an intellectual truism, his Master and authority assumes the opposite view. If the student declares, on authority, that there is a God, the Master says that there is not. If the student ventures that there is no God, the Master declares that there is. (Such remarks on the part of the Master, taken out of context, have given Zen a reputation for atheism among the superficial. Although they do not worship an anthropomorphic God, they have a concept which Suzuki translates as the word 'Godhead'.) The intellectually confused student is then forced to turn to his own soul for information.

The contradiction entertained causes intolerable suffering. But the contradiction or paradox accepted is total affirmation of life, or what we call love. This necessitates the destruction of the fission between the conscious and unconscious minds, of which the concept of opposition, non-existent in nature, is a symptom.

But how does love become love-wisdom? One cannot understand love without loving. Albert Schweitzer tells us that we cannot understand God or man through the intellect alone, only through love.

The intellect can provide inferential knowledge, but existential knowledge is the result of love. This is an old philosophical and theological truism, but it can now be proven in the realm of science. George de la Warr, founder of the Delawarr Laboratories at Oxford, England, has made a significant discovery. He found that to work intelligently with an object of investigation, whether chemical, plant, animal or human being, he had to attune the frequency of his force-field to that of his object.

He was able to check his success in having done so on sensitive scientific instruments. This attunement was created through meditation. This created, for all practical purposes, one mutual force-field between the observer and the observed. From this oneness, the identity of observer and observed, through love, brought existential knowledge or 'wisdom'.

Love, then, is not possible while man maintains a divided mind due to the existence of repressed factors. This reflects as the concept of the actor and the acted-upon in opposition to that of the existence of One Life. Love is total affirmation and subsequent understanding of all things. In the case of the average person the objects and qualities of life which correspond to repressed factors are overlooked or hated. The possibilities of omniscience is only available to the mind which affirms all aspects of creation.

How does this second Ray manifestation unlock the secret of the first ray, the father aspect of will and synthesis? Omniscience, total affirmation and subsequent understanding of life's totality, is to all practical purposes similar to omnipresence. The Dutch paragonist (seer) at the University of Utrecht who correctly 'feels' the whereabouts of missing persons, buried treasures and stolen valuables thousands of miles away, is spiritually present with the object of his investigation. He can give all details of the terrain and surroundings to, for instance, the police.

God's Will

God, then, to use the Christian term, must will to exist in all places simultaneously. This occurs through his second ray aspect. But this process is what is meant by the term 'will'.

Man can experience a parallel activity. He possesses an instrument of universal or interplanetary contact in the attribute called the etheric body. The late Dr Gustaf Stromberg who called this body 'the living field' explained that it was topographical, morphological but non-metrical. This means it could exist in full detail and replete with records in a permanent atom, or reach the farthest realms of outer space. Thus God's activity in terms of will can be reflected by him.

The expression of the father aspect of will means the end of death as we know it. 'Death

comes to that which isolates itself in time and space,' the Tibetan Master Djwhal Khul tells us. Form consciousness implies the inclusion of some qualities and the exclusion or repression of others. This leads to the desire or hatred of the allegedly excluded aspects. The wages, then, of sin (separateness) are death, which is the natural result of 'cut-off circulation'.

To return to paradoxes, love, omniscience or omnipresence is freedom from desire through equal desire for, or appreciation of, all things. Jesus, our exemplar and teacher, on attaining this state at the fourth initiation, overcame death.

We of the second world system are in an era where the objective is soul contact. That which is labelled 'a spiritual experience' by the average person is usually a soul contact. Contact with the Spirit aspect will be the objective of the coming world system. The religion of this new age will be called the 'Yoga of synthesis'.

What has synthesis to do with will? General semantics, a study of language based largely on the precepts of the Ageless Wisdom, declares that every subject or object has an infinite number of attributes. Our verbal inaccuracies and unenlightened acts are due to the fact that we must abstract or choose a limited number of these attributes or facts on which to base our course.

Even if a man in the relative world wished

to be fair and review all facts pertinent to his problem, he would find that they would, in the form of a parade, reach to infinity.

Omniscience, or omnipresence, cannot take action in time and space then, unless the quality of synthesis is added to them. This quality demands the complete transcendence of form. Form being a metrical concept would make the process impossible. Synthesis in action is the reviewing of all pertinent factors, due to possessing the quality of omniscience. Then only can man, expressing this quality, perform the simple, perfect action a situation demands, or give an exact right answer.

The correct expression of omnipotence is not grandiosity or conspicuous display but cosmic rightness. Jesus demonstrated this in his simplicity as opposed to the power and material glory of the Roman Empire.

These developments, however, can only unfold when we have mastered the lesson of this world system, that of love, under the tutelage of the Teacher of men and angels. But love is an ontological power, rather than a thing to be manufactured. It could be likened to the weather of the infinite mind. We can only allow it to direct our lives through the proper understanding and subsequent devaluation of our subjective intellectual and emotional processes which insulate us from the impact of objective reality. Only through the oneness of the experiencer and the experience, which is love, can we attain the will aspect which is the key to the new age.

In so far as it knows the eternity of truth and is absorbed in it, the mind lives in that eternity. In caring only for the eternal, it has ceased to care for that part of itself which can die.

from THE ETHICS OF SPINOZA by George Santanaya

Outstanding aims in

Training for Discipleship

by M. E. Haselhurst

Capacity for intuitive response, free giving, self-reliance, help in creating new forms, capacity for group work and an understanding of the necessity for providing links between Hierarchy and humanity are some of the aims involved in training for discipleship.

CONSIDERED dispassionately, and without personal bias, it appears obvious that the purpose in individual or group training for discipleship is to provide the Hierarchy with instruments through which, and by means of which, effective spiritual work can be carried on at the present human level without undue expenditure of Hierarchical energy. The Masters of the Wisdom require points of inlet for energies from many sources which play upon mankind. They also need instruments adapted to the conditions of the human kingdom but sensitive also to vibrations from subtler planes. Put briefly, the Masters need hands capable of activity on the physical plane, voices pitched to human hearing, and minds in close touch with the minutae of human thought. For this reason, the outstanding aim in training for discipleship is, on the one hand, to develop individuals and groups capable of acting as outposts in the over-all plan of spiritual evolution, and on the other hand, to become spiritually useful and capable of being used for some specific purpose in the Divine Plan. Thus the first aim in training for discipleship might be stated as

a. *Effort to fit the aspirant for participation in the work of world redemption.*

From this basic aim spring several others, all of tremendous importance yet at the same time subsidiary to the over-riding objective of becoming useful to and usable by the Masters of the Wisdom. These lesser aims comprise:

b. *Achievement of the capacity for intuitive response.*

This is a two-sided aim, since the disciple needs to be responsive to his fellow men as well as to his own soul and thereby to the Hierarchy. He must become an instrument

capable of sensing human need and of responding to it by means of a subtler sensitivity which responds to spiritual truth; he must also realise how to relate this spiritually sensed response to recognised human need.

To achieve this it is necessary to establish a centre in the mind from which to see things clearly and see them whole. Ernest Wood has likened this to a telephone booth in some busy place; one goes inside and shuts the door and straight way there is quiet. From this secret place one emerges with vision clarified and a renewed capacity for acting wisely in the world of men because the springs of action have been geared to much subtler vibrations.

The effort to meet human need must be approached mentally and spiritually, not emotionally. The redemption of the world will not be achieved by pretending that things are other than they are, but by facing existent situations, perceiving the forces that have brought them into existence, and understanding the energies that must be used in resolving them. The effort is to help human beings face and understand and draw strength from the experiences of life, not to give aid in escaping from them. It is a task which calls for dedicated effort and the development of a new sense of values. It is pointed out that 'rest, amusement, idleness, argument and criticism have no place in a disciple's life'. These must be replaced by 'complete dedication to human need and consecration to the Plan'. This involves, among other things, the conservation of energy through silence, a capacity for self-forgetfulness leading to the shining through of soul qualities, and the recognition that though the Plan stands, techniques and methods must necessarily change.

It is not possible to become intuitively responsive until the chains of old and accepted ideas have been cast off, leaving one free to work in the way which will meet world need under newly-emergent spiritual potencies.

c. Unfoldment of the idea of contribution.

It is a common error to imagine that discipleship involves receiving, perhaps special teaching, perhaps given power. Such are, of course, incidental to discipleship, but the aim must be to give, not only to receive. Consequently there is need to give close attention to mental processes, in order that the thought life may be characterised by power, purity and precipitation. The first two qualities enable the disciple to integrate into a Master's group; the third enables him to fulfil the purpose of the group by injecting its potency into the mind of humanity.

d. Development of self-reliance.

Disciples must aim to unfold the capacity to stand alone, both in handling their personality problems and in carrying forward their share of the group effort. An Ashram is a centre of energy, not a first-aid post for binding up human hurts and strengthening human weaknesses. Disciples must be able to make their own unique contribution to the common reservoir of power. Conversely, they must be able, deliberately and with purpose, to direct some measure of the ashramic energy to the particular human needs in the meeting of which they hold responsibility.

e. Capacity to help create new forms.

The world's gravest problems at this juncture arise from the concept that 'right' is inherent

in one particular ideology as distinct from and opposed to other ideologies. This tends to hold true in the world of occultism as well as in the worlds of politics and economics. Truth is held to be snared in the philosophy of the East or the science of the West, when in fact it is not the captive of any one race or nation. Disciples must aim to help in creating new thought forms capable of embodying more of the truth than has been achieved by any of the partial recognitions of the past.

The new enunciation of ancient truth needs to be global in scope and twentieth, or perhaps twenty-first, century in conception. Its creation presents a tremendous challenge and should evoke from disciples the dedicated will to contribute something of value and significance which will help to precipitate a conception more truly whole than anything hitherto stated.

Training for discipleship involves other aims, such as capacity for group work, recognition of the inevitability of initiation, an understanding of relationship, and an appreciation of the need to provide connecting links between the Hierarchy and humanity. These and many more can, for the most part, be fitted into the framework provided by the major aims. And even these major objectives could be further fused into one basic aim — achievement of the capacity to live in the world, serving it with wisdom and efficiency, while at the same time living consciously in the soul, alive and active in realms of conscious Being which open into infinity from our present highest finite point of experience.

'In order to love people and to be loved by them, one must train oneself to gentleness, humility, and the art of bearing with unpleasant people and things.'

LEO TOLSTOY

Triangles

TODAY many people are searching for constructive values to live by. We recognise increasingly that condemnation and criticism of injustices and inequalities do not provide a stable foundation for building a better way of life. Changes occur only as we make better use of the beneficial forces linking man and nations together in understanding relationship. We begin to realise that only what is good for all mankind everywhere in the world is good for us.

To usher in a new era of peace and stability, of co-operation and sharing among the peoples of the world, we need the light of clear, inclusive thinking, and a stimulation of the creative potency of goodwill present in every human heart.

Since 1938 *Triangles* has been working to create a world-wide network of light and goodwill, linking together in mind and spirit people of every nation, race and religion. The work is carried forward by groups of three people who each day unite mentally as a triangle of selfless thought, invoking light and goodwill. Each triangle is created by the definite agreement of the three people concerned, and operates through the strength of their interest and desire to serve. Each triangle recognises itself as a creative focal point and an integral part of the global network of light and goodwill. The network is composed, therefore, of streams of thought along which the light can travel into the minds of men, and along which the energy of goodwill can flow and stimulate the goodwill in the hearts of all men everywhere.

The purpose of the *Triangles* movement is not contrary to any man's religion or ideology or economic conviction, and is absolutely non-political and unsectarian. It flows freely everywhere across all national boundaries, and above all racial prejudices. It antagonises no man because it is entirely constructive and leaves every man free. It does not attack evil, or condemn any ideology, any government or any established religious practice. There is

nothing to hinder its flow. Men and women form triangles as an unselfish, impersonal service. Combining with others in such a pure and free expression of the inner spiritual life, which is in us all, is a joyous thing.

The triangles' work, therefore, is an act of service to humanity. Triangle workers take up the activity in a spirit of selfless co-operation, and in order to stimulate and increase the flow of light and goodwill all over the world. The work is simple, yet of deep spiritual significance. In order to clarify and reveal its essential simplicity, the following points are useful:

1. *What is 'Triangles'?*

Triangles is an activity whereby a Network of Light and Goodwill covering the entire planet is created and maintained.

2. *Why Network?*

A Network provides the necessary interlocking strands or channels along which flow the spiritual energies of Light and Goodwill invoked by all Triangle workers.

3. *Why a Triangle?*

The Triangle is a basic geometric figure, spiritually symbolic of the original Trinity of the Godhead. Three people can work as a group and provide three linked focal points through which spiritual energy can circulate.

4. *Of what does the Network consist?*

The Network is built of strands of lighted mental substance along which flows the energy of goodwill.

5. *How is it built?*

The Network is built and maintained by the daily action of each Triangle worker invoking spiritual energies and using the creative power of his mind.

6. *How is the work done?*

The individual links in thought and purpose with the other two members of his triangle, or triangles, seeing the vital energies of Light and

Goodwill circulating from point to point. He then directs the flow of energy into the Network, clearly visualising the radiant world-wide Network of Triangles, of which his own is a part. He then repeats the words of the Great Invocation with concentration and intention.

7. Why use the Invocation?

The use of this Invocation focuses and releases the spiritual energies available for the vitalising of the whole Network.

8. What is the motive for joining Triangles?

The motive is not personal benefit but world service.

9. How does the Network increase (a) in quantity, (b) in quality?

(a) It is the responsibility of each Triangle worker to interest other men and women of goodwill and form new triangles for the strengthening and expansion of the Network.

(b) The magnetic and radiant potency of the Triangle Network depends upon the spiritual contribution of each individual triangle to the

whole, which in turn depends upon the daily action of each Triangle worker.

10. How is each Triangle maintained?

Triangle workers keep in touch with each other by letter and personal contact, where possible, to ensure that their triangle is maintained as a functioning unit within the Network.

11. Who is eligible for membership?

All intelligent men and women of goodwill everywhere in the world without distinction of race, creed, caste or colour, are needed for service within the Triangle Network.

12. Is Triangles a religious movement?

Triangles is not connected with, or confined to, any one of the great world religions. It is a universal spiritual project which, in practice, includes men and women of all faiths.

Further information and literature about the Triangles work will be gladly sent from the Beacon offices.

The Heart of Humanity

CAN a man speak to the world and ask its meaning? Who will speak for the world?

We do not know the answer to this question, save for the idea that man is the only speaking portion of the universe that we have encountered. Other aspects of the universe show forth feelings; and there is the wonder of configuration in all its parts; but if you want to hold a dialogue, you must find another man.

If you look back across the past, if you avoid the ecclesiastical versions of universal meaning and search out what recorded human wisdom you can find, you are likely to come to the conclusion that the men who have understood something of the meaning of the world and man's part in it have said what they could, in whatever tongue seemed helpful, and then resolved to wait in patience for the great mass of human beings to wear out their acquisitive drives and their impetuous egotisms. A man, you could say, has to *feel* something of the motionless serenity as well as the ardent struggle of the universe, before

he can begin to understand it. And before he can feel that life, he has to reach beyond his own feelings, his own interests and ends.

How do you get people to do this? How do you get yourself to do it? How did Whitman become Whitman, Thoreau, Thoreau? Whence came Schweitzer's 'reverence'. Tolstoy's passionate concern? How, as Socrates asked, do you teach virtue? Where did these men get such incredible faith in *man*, that from disappointment to disappointment, they continued to believe that they and other men might become what they longed to be? The renewal of faith in human greatness comes as surely as the return of the tides, and it comes from the heart of the universe of which all men are children.

We shall know more of the world and its purposes when we multiply the examples of men who suffer profound frustration until they learn to speak on behalf of the world.

(Reprinted from *Manas*, January 1962)

BOOKS AND PUBLICATIONS

Brotherhood of Men. A Fact-Finding Report to Mr and Mrs America, by Philip S. Linnik. Vantage Press, New York, 1961. 143 p.p. \$3.50.

Who is my neighbour? Who is my brother? As the world becomes a neighbourhood, are men recognising one another as brothers, or only as neighbours? And what is the difference?

Mr Linnik believes the difference is important and attempts to show why. Universal brotherhood, he claims, was the teaching of Jesus, but is not that of the churches. It represents the longing of mankind, as expressed through the United Nations' Declaration of the Rights of the Child (November 1959), which prescribes that 'the child shall be brought up in a spirit of universal brotherhood'. Yet, after extensive search, the author concludes that the leading religious bodies of the world, including the Christian churches, 'not only do not espouse the cause of brotherhood of men, but by their official doctrines are inclined to repudiate it and stifle its development'.

What then *do* the world religions teach concerning man's relation to man? And wherein do their teachings fall short of universal brotherhood? By way of answer, Mr Linnik presents a remarkable series of excerpts from official statements and correspondence with leaders of Catholic, Orthodox, Protestant, Jewish, Moslem, Buddhist and other groups concerning the teachings of their faith about the fatherhood of God and the brotherhood of men.

Jesus, he contends, declared not only to his disciples, but to the multitudes: 'All ye are brethren . . . for one is your Father, which is in heaven'. By contrast, Mr Linnik cites various Christian leaders who agree in principle with a Roman Catholic book of instruction which states, 'No person is a child of God until God adopts him . . . Until that time he is only a creature of God. God lives in a divine order, and we are born in the human order. We remain in that order until we are raised to the divine order by adoption, and that is what Baptism is for . . . St John tells us: "To as many as received him, he gave the power of becoming sons of God" (John 1:2); and St Paul observes: "God sent his son . . . that we might receive the adoption of sons" (Gal. 4:4-5). These texts make it clear that men are *not* born sons of God.' And to make it absolutely clear what Baptism is meant, the book adds, 'It is to this Church that all are obliged to belong in order to be saved'.

The Protestant representative of a famous evangelical association writes, 'The Bible tells us distinctly that God is not the Father of all; although he is fatherly toward all. We are by faith to be born into the family of God by the new birth, through the blood of Christ, and then God becomes our father. We can then talk about the brotherhood of men, referring to those who

also belong to the family of God. A great many today have Satan as their father . . . The race is not a brotherhood, it is not even a neighbourhood.'

A conservative Baptist theologian is quoted as saying, 'Baptists deny the universal fatherhood of God and brotherhood of man. To those of the "world" Jesus said "Ye are of your father, the Devil." (John 8:44). . . The Baptist emphasis is placed upon the spiritual brotherhood as composed only of believers in Christ.'

Mr Linnik admits that Unitarians are for universal brotherhood of men, but notes that their concept is based not on the fatherhood of God, as taught by Jesus, but on 'the living conscience of the age in which they live'. He applauds their service activities — dispensing food and clothing to those in need, irrespective of race or creed, but questions whether such work is done out of charity instead of out of 'a joint responsibility of society and of each member of it for their mutual spiritual and material well-being and progress'. This question is important, he adds 'for in its answer lies the difference between neighbourhood and brotherhood'.

Here we come to the author's main thesis, which he summarises as follows: 'If God is considered merely the Creator of men, not their Father, then men are merely his creatures, not his children, and thus are not brothers to one another — merely neighbours. But if God is considered the Father of man, then men are his children, and brothers to one another as members of the one family of God.'

'Accordingly there are two concepts of society: neighbourhood and brotherhood. They have much in common, including love, solidarity, and respect for human dignity. The basic difference is that in neighbourhood human relations are regulated at best by the Golden Rule and charity . . . In brotherhood they are regulated by the same principles on which normal human family life is based and which are organically inherent to its very idea: *love, solidarity, and a joint responsibility of family/society and each member of it for mutual spiritual and material well-being and progress on the basis of honest and productive work.*

'None of the major religions of the world contains the idea of universal brotherhood. It is either because they lack the idea of God as a personal being (Buddhism, Confucianism), or because they are based on the idea of God the Creator of men but not their Father (*Islam, Judaism*).

As to Christianity, the idea of universal brotherhood based on God's universal fatherhood was taught originally by Jesus. But soon after his departure this idea was abandoned and replaced by the teaching of St John and St Paul, of brotherhood only of believers in Jesus Christ who were adopted by God through Baptism. This became the general doctrine of all

Christian bodies, but "failed to unify them in brotherhood or to induce brotherliness among them, not to mention non-Christians who are discriminated against because of their faith".

To this reviewer several observations on Mr Linnik's thesis seem pertinent:

1. The writer is concerned with three distinct aspects of brotherhood, though he does not always distinguish between them, namely, the *doctrine*, the *spirit*, and the *programme* of brotherhood. Cain and Abel, Jacob and Esau, Joseph and his brethren, the Prodigal Son and his brother may have all admitted freely that they were technically 'brothers'—but this did not ensure 'brotherly' feelings or an assumption of mutual responsibility. On the other hand, the good Samaritan was cited by Jesus as an example of loving concern for one's 'neighbour'. The choice of terms, 'brother' or 'neighbour', seems less important than the spirit shown and service rendered.

2. Mr Linnik does not survey the ecumenical movement, or the encouraging evidence of a spirit of brotherhood growing among both Catholic and Protestant bodies. He reports correspondence with the World Council of Churches and the National Conference of Christians and Jews, but is unwilling to accept any of their statements as satisfactory.

3. Many of the documents quoted by Mr Linnik reveal ideas higher in the scale of 'brotherliness' than he seems willing to admit. He has performed a valuable service, however, not only in throwing the spotlight on world brotherhood, and spelling out some of its requirements for our day, but also in collecting and publishing a great variety of statements on brotherhood by religious and public leaders. In addition to groups already mentioned, there are also statements from Presbyterians, Methodists, Jehovah's Witnesses, Bahai's, Christian Science, Freemasonry, the French Constitution of 1958, and personal statements from former President Eisenhower and Governor Rockefeller, all of whom express pronounced convictions on the subject.

In 1956, the Pius XII Centre for a Better World was being established near the Pope's summer residence, 'starting from the simple idea that all men are brothers because they have a common heavenly Father'. In October 1960, Pope John XXIII declared to a group of American Jews at the Vatican that Christians and Jews are brothers because they are children of the same father.

A Moslem writes, 'Islam has no concept of the fatherhood of God . . . Brotherhood in Islam is a spiritual brotherhood and so must be considered in Christianity'. Mohammed indicated a unity even closer than brotherhood, however, when he said, 'The descendants of Adam, in relation with each other, share the relation which one limb shares with another of the same body. When one limb is painful, the rest of the body feels the pain. Therefore if you are unconscious to the sufferings of your fellowmen, you might be taken as not human or a part of one and the same humanity.'

The Buddhist teaching of 'loving-kindness' was

interpreted by a Buddhist as including and transcending all that is implied in brotherhood, being 'a positive emanation of loving-kindness to all others, irrespective of race or creed . . . Just as a mother would protect with her own life her only child, just the sort of love that a mother would feel for her only child, should be accorded to all men.'

Neither Moslem nor Buddhist teaching, however, meets Mr Linnik's specific definition of brotherhood, the most vital point of which, he repeats, is 'a joint responsibility of society and of each member of it for their mutual spiritual and material well-being and progress based on honest and productive work'. His final comment therefore on Buddhist 'loving-kindness' is: 'Obviously this teaching is based on the non-theist outlook of Buddhism: No God, no fatherhood of God, no brotherhood of men. Period!'

Mr Linnik's own solution of the problem is the organisation of a Universal Brotherhood Centre to promote the idea of universal brotherhood. He invites correspondence from all who may be interested, and expresses the faith that we may together speed the transition 'from neighbourhood to brotherhood', so that 'The kingdom of God will come to this earth, and the magnificent idea of brotherhood of all men will become real in the life and thought of the world'.

ARTHUR MOOR

The Future is Now. By Arthur W. Osborne with an introduction by Eileen J. Garrett. Published by University Books, New Hyde Park, N.Y. Price \$6.00.

The group of Telepathic Communicators has been stated to be one of the 10 Seed Groups of the future. The many efforts to be seen today to prove the fact and reliability of extrasensory impression, and the increasing number of publications on the subject, give evidence of the growing activity of workers in this field.

Of the various manifestations of man's psychic powers, the author of this book is particularly interested in solving the problem of precognition. While telepathy and clairvoyance are related to thought transmission through space, precognition or prophecy is a penetration of thought through the time barrier.

The author points out that clairvoyance and telepathy, being more or less simultaneous manifestations in time and space, have been investigated on the basis of radio waves with the hope of explaining such occurrences by laws of high-energy physics. However, he states: 'Attempts have failed . . . because "thought waves" just do not obey the law of inverse square as do all other known forms of radiation'. It is a well known fact that, although science is making a tremendous advance, this advance has been limited to the field of phenomena, of space, time and the physical world. Very little has been accomplished in research that deals with relationships of the physical and supra-physical levels of existence.

Can some part of a person's consciousness be in touch with the future?

The author attempts to prove that it can be, and is. Among others, he quotes Dr Eugène Osty, a French physician, and his book, *Super-Normal Faculties in Man* (1923) wherein the doctor states: 'Every human being knows his own entire life according to laws that

are still to be discovered, and metagnomic (sensitive or mediumistic) subjects are psychic instruments of variable quality that reveal what each human being knows concerning himself without being aware consciously or even subconsciously that he has this knowledge'.

Although man has yet to formulate a workable set of rules to explain the totality of thought manifestations, yet all signs point to the fact that thought has its own set of laws not verifiable by known physical means, and that the communication and reception of thought waves takes place on a level beyond that reach or our 'normal' faculties.

After citing several cases of pre-knowledge and touching upon various theories to account for it, the author puts forward the only conclusion possible: that identification, however momentary, with the Higher Self, the Soul, the 'Supreme Identity', is the basis of super-normal awareness.

On this level of consciousness the sequence of time states, minutes, hours, days, weeks, past, present, future, ceases to exist. In short the writer says, '... we have no future, for our roots are out of Time'. The whole point of the book hinges upon this statement. It carries the message: Live fully in the Now. This is freedom from the burden of the past and the anxiety of the future. It is an approach through timeless interludes to that state of timelessness which is the key to freedom, immortality.

Thus we might add: A direct telepathic interplay, bringing immediacy of perception, including fore-knowledge, of the things that count for the progress of the race, is based upon the community of spirit that characterises servers united subjectively in common effort. As the new era opens up, we can expect to see an increase of man's perceptive powers, particularly stimulated through the agency of occult groups who, without purposefully doing so, are nevertheless evoking their higher potentialities by their growing ability to meditate in the true sense of the word.

Then the potency of their subjective link with the Knowers and Guides of the race will enable these mediating groups to help lift the general level of telepathic response. Those fragmentary cognitions that tend at this time towards the trivial and the personal will be transformed into an even, sovereign flow of direct perception stemming from the divine Pattern which humanity is meant to follow on this planet.

MIRIAM GEBBIE

The Expansion of Awareness, by Arthur W. Osborne; the Theosophical Publishing House, Adyar, Madras 20, India. Rs 10.00 — 272 pp.

This is a new Indian edition of the book published in this country in 1955. It has an added introduction by Mr Rohit Mehta, who makes the point that 'scientific

knowledge, whether physical or superphysical . . . is based on the duality of the observer and the observed,' . . . while 'in Spiritual perception there is knowledge by Being'. He further states that: 'Superphysical perception induces an *extension* of awareness, even as spiritual insight indicates an *expansion* of awareness'. (reviewer's italics)

Mr Osborne certainly helps us to better understanding of both types of growth. He asks: 'What is the meaning of life?' and at the same time points out that any answers should be considered in terms of the background against which the question was put. He sets up a series of card houses, as it were, with care and with a wealth of detail, based on our 'perceptual experience', physical and super-physical, then each in turn, he demolishes these structures, elegantly and economically, by using the mental approach — 'an approach from within outwards'. He sees reality as 'an all-inclusive consciousness' and says that when we have accepted the existence of the Whole, of 'diversity in Unity' and 'of the finite in the infinite', all our problems will be solved.

Among other topics, the author discusses para-normal ('psi') phenomena; telepathy; survival; reincarnation; time and space; precognition and mysticism. He recommends the study of the Yoga Sutras of Patanjali, and other systems of Yoga, as an aid to the attainment of enlightenment. This book should certainly prove useful to those looking for a meaning to life. It is rounded off by an extensive classified bibliography.

The Path of Fulfilment — A commentary on some laws of the Inner Life, by Basil P. Howell. The Theosophical Society of England, 56 Gloucester Place, London, W.1. 30 pages.

This slim booklet is a reprint of some articles which first appeared in *St Michael's News*, N.H. Huizen, Holland, and is a simple clearly-written account of the essence of the Ageless Wisdom and of the actions and reactions of the aspirant as he treads the Path, from the time he opens 'the doors of the mind' until he reaches 'Nirvana'. The author describes the goals to be attained on the way and also points out the hindrances and pitfalls and how to overcome them. The soul must free itself from the fetters of time and space; must distinguish between 'meaning and the unreal'; we must control thought and action, practise tolerance and endurance, and cultivate confidence and balance, show discrimination, overcome the 'I am I' consciousness; examine motives in order to lead to the search for truth and know something of the nature of energy. In overcoming Karma we must exert a one-pointed 'precision of mind under the impulse of an ever-broadening compassion'.

These few short chapters emphasise the joys of treading the Path and make it not only attractive but compulsive.

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The Loving Heart

Love is an energy channelled through the heart. The 'love' meant here has no emotional undertones and is unresponsive to sentimental or emotional demands for attention. It is impersonal. It is, therefore, invocative and evocative. In the words of St. John, it is 'long-suffering and is kind. Love believeth all things, hopeth all things, endureth all things'. It is a wholly constructive energy available to those who serve the Plan in their endeavour to co-operate with the Purpose behind the Plan. Identification with the Plan and Purpose of God for humanity, opens up this vast reservoir of love-energy to the serving disciple.

We try, therefore, to approximate love as understood and practised by the Hierarchy, the heart centre of the planet. This quality of love is the life principle for this solar system. It can only be experienced; it cannot be taught, and it cannot be known through learning about it and defining its qualities. Experience of love as the life force sustaining the planet, can result only from alignment with the planetary 'heart network', and identification with it.

Only soul-infusion gives right expression to the inclusive, compassionate and wise quality of love-energy. 'Compassion' is an apt term for what is meant by impersonal love. Compassion is the very substance of love itself, linking into the buddhic faculty of 'pure reason'.

Love is, to some extent, omniscient. Its right use as an energy in service requires knowledge of the conditions into which it must be directed. This is the 'straight knowledge' of the opened heart, intuitive in origin. The energy of the buddhic plane is, therefore, the only means of transcending mental knowing.

We have to know and to understand people as they are in essence — the 'essential' factors and qualities creating conditions and determining environment — in order to identify the next step ahead and to co-operate with the soul's intention. Right understanding of these essential factors is *applied love* in service. A 'heartfelt need' is recognised through such understanding union.